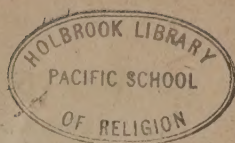


The AMERICAN JOURNAL



Pacific School of Religion
Berkeley, California

1955

Gifts for God's Birthday

The brown-eyed oxen, the soft curly sheep,
Beheld God's birthday out of quiet eyes:
They munched their fodder, reticent and wise,
Before the wonder of a Child asleep.
Creator of all creatures, He must lie—
Himself a creature: He draws mortal breath,
Like us, for constant antidote to death;
And He, the Lord of Life, comes down to die.
What shall we give Thee, on Thy birthday, Lord?
The universe is Thine—stars, earths and seas:
All, all is Thine, O Lord, save only these
Dark hearts, proud minds, wild hands that seek the sword.
Christ, as Thy birthday gift, let us give to Thee
Our cherished evil abandoned utterly!

E. Merrill Root

Make Way for Christmas!

Prepare Ye the Way

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. Isaiah 40:3.

It was generations later that John the Baptist came to Judea to fulfill this prophecy and to become the Vox Clamantis in Deserto, preaching repentance as the way of preparation for the coming of the King. Just as St. Paul thought of salvation in terms of conversion, so John the Baptist thought of it in terms of repentance. Unless we are sorry for our waywardness and turn our lives in the direction they are going, we cannot become a disciple of John or of Jesus.

The valleys of our fears and worries must be exalted; the mountains of our pride and selfishness must be brought low; the crooked ways of our shame and dishonor must be straightened out; the rough places of our bigotry and hatred must be made smooth. The highway for the gospel of Advent,—of Christ's redeeming love must be made ready, else the good news will not get through to our minds nor find access to our hearts. The gospel of the incarnation means that the selfishness of the sinner must be changed by the selflessness of the Savior.

John preached the Kingdom of Heaven is at hand. The kingdoms of this world come and go, but the spiritual kingdom which John said was coming with the birth of Christ can enter the hearts of men everywhere, and when it does, men are converted, homes are changed, nations are transformed, and the earth receives a new birth of light and life and love.

Prepare Ye the Heart

If with all your heart ye truly seek me, ye shall very surely find me. Jeremiah 29:13.

There is a common saying that a

man can usually get what he goes after, if he goes after it with enough daring and persistency. That is to say,—if a man is desirous of social popularity and prestige, if he commits his all to that end, he will probably wind up with prominence and renown. If he is desirous of political power and is willing to pay the price, then he will probably find his ambitions satisfied. It is true also, if we want to find Christ,—we have to be desirous of what he offers, and we have to seek him with the whole heart.

How was it with the shepherds that night on the Judaeian hills

when they heard the song of the angels, announcing the birth of the Christ child? Why was it that they were so responsive,—so alert to go at once in search of the Babe of Bethlehem? They perchance had been searching the scriptures; at least the wise men must have been doing just that, for this is a good way to prepare the heart for seeking out the Christ. Then again, it seemed the nature of their vocation as shepherds to develop tender hearts, just as David long years before had developed an heart full of sympathy while watching over his

(Continued on page 405)



Eva Luoma Photo

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Editorials . . .

Christmas Is Ever New

Why does Christmas live? Why has the day and its observance not succumbed long ago under the blights which attack it? Christmas has its enemies—enemies that appear first in the guise of friends—enemies that feed like parasites upon its life. As individuals go “the way of all flesh,” why does not Christmas go the way of all traditions, dying at its heart, losing its meaning.

Doubtless it has, for many people, lost much of its meaning, while the word “Christmas” persists, clustered about with the accretions of time and custom. These accretions might live on as words and acts while the meaning of Christmas itself fades away. Christmas needs rebirth. The way of death and resurrection, decay and renewal is true not only of Christmas, but also threatens the very message of Christianity.

There are areas on earth where the words that are precious to many of us have gone the way that threatens Christmas. To such peoples even the word “Christ,” we are told, suggests the lip service of a spiritual empty “Christianity” as observed by a church from which life has gone, though the right words are still used. We are told that entrance to the hearts of spiritually hungry people, in such cases, is not first of all the use of the words and phrases common to our Christian churches. Unless one lives in those circumstances he can hardly understand such counsel that seems strange if not heretical.

Breaking Through Tradition

This spiritual vacuity is the possible end to every experience, though it starts in a deep spiritual reality. An original idea grows into a social observance, acquires its pattern of traditions and ends in something different from that of its beginning. As this has happened to the Church in some degree it certainly happens to the observances of the Church, such as that of Christmas.

These are the perils of Christmas: social habits, a cluttering materialism and self-indulgence. For many people the “holy day” recurring year after year, taking on a continuing pattern of observance in trees, bells, tinsel, shopping, toys, packages, carols and the family dinner can easily flatten out into social habit, whose beginning, whose depth, whose meaning is lost. For others, the shopper, the merchant and many of us as consumers, Christmas becomes only another emphasis on the material side of life, until its final effect is to destroy the very thing for which it first came. For yet others it is avowedly a time for self-indulgence. Advertisements by newspaper, radio and television encouraging gifts of “Christmas liquor” emphasize Christmas as a day of indulgence.

Despite all of these there is something eternal, spiritual and vital about Christmas that defies the death

that threatens it. Why? Not because it is a religious day, but because it is a *birthday*. It is the Christ in Christmas—the Christ child, the new born baby—God’s gift to us that makes every Christmas new. Hardly in any other day or season are the old and the new so beautifully blended. For thoughtful, reverent people, the lore, the music, the customs, gathering up the best that men have thought and expressed, all these suddenly blossom out into fresh glory.

The message and the influence of Christmas does not end with a day, nor, historically, with an event. God not only came to earth through a birth, he introduced a continuing experience to men.

As Christ was born, “grew in wisdom and stature and in favor with God and man,” so he is born again and again in men and, in some sense, in groups of men. He broke through the traditions of the Scribes and Pharisees as he must break through the traditions of the churches and other collective life of men.

The deadening weight of dull routine, the mass of trivia, the traditional habits that are substituted for reality—all these have to be broken through again and again in the rebirth of the true spiritual reality. When this happens the “frozen” institution becomes again the warm fellowship; the “respectable” religious spectators become participants in a living Church; the smug dispensers of charity begin to love people; the “good” people become good for something, and Christ is born again.

Christmas and Rebirth

What are the conditions of a Christmas reborn to its true meaning? How do we prepare the way of the Lord? The first condition is humility—blessed are the poor in spirit, for they know their need. Their door is open. To them Christ can come, start afresh, bring to them a true Christmas, for they start not with their own sufficiency but with *his* sufficiency.

Caesar’s household is never ready, for its reliance is on the sufficiency of power politics. The great centers of wealth are not prepared, for they rely upon a material sufficiency. The intellectually sophisticated are not ready for they are cluttered with their puzzles—of all things they don’t want “easy” answers, and humility sounds too simple. All these have no time for babies, swaddling clothes and mangers. They have more “important” business at hand.

But let us not point at “them” as if we were not infected with the same ills. Though our dollars are few and our capabilities limited, we easily succumb to the same disease. We need a rebirth, a fresh invasion of spiritual health that comes through a reduced pace of living and in the avid hunger for things and status.

Christmas then is not mere history or tradition, it is contemporary, it is ours, *mine*. In its glow the year past is reviewed. Time takes on the eternal. The year ahead reflects the soft glow, and invites us to enter, to be renewed, to rejoice and to serve.

Would you find the refreshing joy of Christmas? Look not at trees and tinsel or even listen to carols,

alone, but find somewhere a little baby, look into his face, take heart, contemplate what God did for us. When he sent salvation to earth, he did it through a baby, and the heavens rejoiced, "To you is born a Sav-

ior . . . a babe wrapped in swaddling clothes . . ."

In all of history and in all of our present days of life there is nothing else so fresh, so new as Christmas!

E. T. E.

A Meditation on Love and Justice

"Love Came Down"

By Theodor Benfey

There is a problem that has worried theologians and countless Christians in many periods, namely why Jesus proclaimed the imminent coming of the judgment and of the kingdom of God and of the end of history, when actually it has still not come.

It can perhaps best be explained by way of an inner drama within the consciousness of God Himself.

Justice and Mercy, Justice and Love, pore over the world and its sufferings and its injustices and consider what they should do. Justice speaks in deep concern, a concern for those who suffer unjustly, for those whose spirits are broken through no fault of their own, for those who despair of the love of God because every day is no better than the last, because every day only brings more evidence that God does not care for the faithful ones.

Justice speaks with impatience to save the faithful, with impatience because it is too horrible to see yet another lose his faith and join the thousands who now exist in despair. And his words resound over the world, and the echo returns unto the throne of God: "Let the end come at last, let us and the hopeless struggle for the sake of those who believe. Let us bring the faithful into everlasting joy so that they may know that the struggle was not in vain. Let the end come now so that no more shall despair; that the wicked shall no more break the seedlings of the spirit in the young and the loving and the suffering. Let the end come now before all is corrupt, before all men forsake me, before the whole act of creation was conceived in vain and there is nothing but misery and death."

But Love sees those who make men despair, he knows of the seeds of love that are not yet quite withered; Love looks back before the time when these despaired and knows that the power for good was still too weak when tested because it was not nurtured by understand-

Theodor Benfey, who has often been a leader in Young Friends affairs, here writes of a strange drama—the struggle of Justice and Love over the end of the world. Associate Professor of Chemistry at Haverford College, he is currently spending his sabbatical year at Harvard University on chemical research.

ing hearts. And Love wishes He could have been there, to help the boy in his struggle, to help the suffering one before he gave up hope, to help the woman before she broke down. And He conceives in His soul a thought, one that expresses all His longing to help, one that is a creative act and not an unfulfilled end; for the end which the world was created was to bring all men into the kingdom of God.

And Love speaks and his words envelop the earth with the calm and yet the intensity of longing: "I will go down and live as the lowliest among them, I will take on fully the nature of man with his temptations and his needs and his depth of suffering. And there I will wander over the face of the earth and tell all men that the judgment must come for the sake of the faithful. I will implore them to leave their evil ways and to accept the good news of the kingdom. I will live to show them clearly the longing of God for all men to live in companionship with Him, to recreate the world according to His pattern and to taste the wonder and joy of that companionship. Then, surely, all men will come to Him. They will forsake their former ways, and history will come to an end and there will be joy forever."

Justice, however, thought of the prophets of old, but his words were kind and clothed with wonder: "Go down then and I will be your companion, and I will prepare the minds of the faithful for you that they may help you in your task. But if this also fails the faithful will turn away and despair unless the judgment comes speedily to

save them and bring them into everlasting joy."

So Love went down and was born in a stable in Bethlehem, but his birth was not unnoticed by the wise and the devout, and they asked of the wicked ones and the wicked were afraid and slew all the children of Bethlehem except one. And Justice shuddered, and suffered for the mothers who remained. Jesus grew, spreading love about him, telling his friends of the love of God and of His longing for them. He went out to the wilderness and returned in the power of the spirit to teach all peoples and to proclaim the good news of the kingdom that would break in when all had come to him. And he told with sorrow of the judgment that must come if men did not forsake the evil that they did.

Many people believed him gladly, seeing in him the fulfillment of their deepest desires, and a few banded themselves together to join in the proclamation of the good news. But others saw only the threat to their worldly gain, and spurned him and contrived how to kill him.

And Jesus saw that his life was of little avail. The people would only acclaim the healings he accomplished and would not live by that way of love and suffering that made them possible. And he saw that he would be killed unless he invoked the powers of God, which he would not. For in his love he believed that in dying for the sake of all men they would see the meaning of this act and would yet aver the judgment. And he saw the cross before him and said: "When I am lifted up I shall draw all men unto me." And he was crucified and in a moment of anguish saw what would happen and cried: "Oh God my God why hast thou forsaken me?", but then peace came upon him: "It is finished." And all his disciples forsook him and fled.

Yet Jesus knew what was in his disciples; he did not return immedi-

tely to God but went amongst them and told them that now they must work as he had done to recreate the world, and must love all men, so that they will not rest till all have turned to him. He promised them his strength and his spirit to accompany them all their life.

And Love returned to the throne of God in sorrow and anguish and suffering for he still loved even the most wicked. Justice said: "It is enough! I have lived every moment of your suffering and suffering and despair of your followers. This cannot go on. Let the judgment come, let the faithful know that they did not live in vain."

But Love points down to the eleven men: "In them the kingdom of God will yet be realized on earth for I will be their constant companion. Wait just a short time more, there is new faith on earth, a faith that will spread till all are one."

And Justice waits and Love waits and they long that these men will really accomplish what is required of them. And the drama becomes more intense when the church on earth forsakes the way of Love, and there is joy when a new follower joins the believing group. And the years go by and still Love implores that the judgment be stayed for the sake of the few who have kept the faith. For He can still point to a few who will not rest till the Lord's will is accomplished, though sometime He is racked by doubts about the steadfastness even of these.

And the year Nineteen fifty-six approaches and the suffering of men is more intense and the power in the hands of the evil ones is ever greater and Justice cries: "It is enough! Men are not strong enough to bear this time. Let the judgment come to save those who remain." But Love cries: "No! There are still a few, scattered over the face of the earth who have it in them to build a new world where justice and love shall prevail. For the sake of their work stay your hand."

Now it is up to us, we who still know the wonder and love of God, and are inspired to a faint degree by His unending love for all men. We are all who remain on whom Love can count to stay the judgment. Only by our love for even the most unfortunate ones, even to those who do untold harm to their fellows—only by our love and devotion and by our faithfulness can the world go on.

Thirty-three Yearly Meetings Represented

Friends World Committee Meets

By Howard Diamond

Howard Diamond, prominent British Friend who attended both the Five Years Meeting and the Friends World Committee sessions, is Treasurer of the Friends World Committee.

The Friends World Committee for Consultation held its sixth full meeting October 28 to November 4 at Germantown, O. This Committee was set up in the endeavor to fill a real need felt by those who have attended the World Conferences of Friends for a continuation Committee which would draw together in fellowship all the Yearly and General Meetings of Friends spread across the world, promoting mutual fellowship, study and consultation.

Forty-six Yearly and General Meetings are members of the Committee, 25 from the American Continent, 13 from Europe and eight from Africa and the Pacific. Not all of these could be represented at Germantown, but it was encouraging to have 33 Meetings represented in all.

Ranjit Chetsingh, present Secretary, will be returning to India, visiting East Africa with Doris Chetsingh on the way home, in May of next year. All present expressed their warm thanks to Ranjit for the important contribution he had made to the world family of Friends, and in this expression of thanks Doris Chetsingh was gratefully included. Special greetings were also sent to Barrow Cadbury, the retiring Treasurer, whose faith in the place and purpose of the Committee in the life of the whole Society continues to mean so much.

Looked at dispassionately, the Committee may be said to have undertaken a task which is virtually impossible of achievement. What common interests bind together Friends in Kansas and in Germany, East Africa and Japan? How can the means be found for these groups scattered round the world to get to know and understand one another, let alone speak with one voice about peace or conscription, or about the larger issues of the Christian faith?

These questions were squarely faced at Germantown. On the nega-

tive side it was clear that no one is trying to build a kind of super Society of Friends which might come to exercise any control over its constituent Yearly Meetings. On the positive side it has to be recognized that there really is a company of people called Quakers in many countries of the world and that it would be most unfortunate if these groups should ever become so separated in spirit that they should speak with opposing voices about the great spiritual and moral issues which concern us all.

The first matter with which the Committee is concerned is that of visitation, the promotion of travel under concern between one Quaker group and another so that Friends in all the Yearly Meetings of the world may keep in close spiritual fellowship with one another.

Then secondly there is the keeping in touch through the printed word. "Friends World News" and the "Round the World Quaker Letters" for children are publications for which the Committee is already responsible. It also publishes a calendar of Yearly Meetings and from time to time a handbook of the Society of Friends.

The third service of the Friends World Committee is in relation to the work of United Nations and its subsidiary organizations, especially ECOSOC and UNESCO. These bodies are prepared to receive memoranda and deputations from bodies concerned for spiritual and moral welfare provided these bodies are international in scope and are officially recognized as "non-governmental organizations." The Friends World Committee has this recognition as representing Friends all over the world. This is a costly service, but one which is immensely worthwhile. Although it is done in the name of the Friends World Committee for the reasons given, most of the cost is carried by the American Friends Service Committee and to a lesser extent by the Friends Service Council.

As the Friends World Committee grows in strength and the many Yearly Meetings come to have confidence in it and to value the opportunities for wider fellowship which

it provides, it may be that Yearly Meetings and groups of Friends may feel laid upon them which with the help of the World Committee they might be enabled to share with Friends in other parts.

This has already begun to happen. At Germantown there were three items on the agenda which came from Yearly Meetings and which were in this category. Bertram Pickard brought to the meeting the concern of French speaking Friends in Switzerland, previously taken to their Yearly Meeting, that their country should urge neutral countries such as Sweden and India to join with it in asking that experiments in A and H bombs should cease. They asked that other Yearly Meetings should be informed of this concern. Dirk Meynen stated that Dutch Friends supported this concern.

Emily Parker Simon (Baltimore) expressed a concern regarding the question of Capital Punishment. The third concern arose in the European section and was for the closer integration of the work of Quaker Centers in Europe with the Yearly Meetings on that continent.

A concern which took considerable hold of the Committee was for the drawing together of Friends in Asia, and also of Friends in Africa. Two Japanese Friends were pres-

ent at Germantown and expressed eagerness for closer relationships with Friends in India and in China and Korea, and went so far as to express the hope that one day in the not too distant future a meeting of the World Committee might be convened in Japan.

Much of the work of the Friends World Committee is carried by the sections, of which there are at present two, one in Europe and one in America. Norah Douglas as reported of the European section that Friends were looking forward to the European Conference to be held at Selly Oak in 1957. She described the growth of a number of groups of Friends on the Continent following the severe set-back caused by the war. Several Conferences had been held which helped to draw Friends together, and special attention was being paid to visitation, especially of isolated groups away from any Yearly Meeting, as for example, in Italy and Majorca.

The American Section, of which James Walker is Secretary, covers the greater part of the work of the whole Committee. Sixty worship groups, established in individual homes, and thirty monthly meetings not attached to any one Yearly Meeting, report to the Friends World Committee. Regional Con-

ferences of Friends are becoming common, and these include the all Florida Conference, the Lake Erie Association, the New York Conference, the Missouri Valley Friends Conference, the Southwest Conference and the Rocky Mountain Family Conference. The American section feels that the nurture of these Meetings is one of the primary calls upon its spiritual and financial resources.

The care of the Wider Quaker Fellowship with its 4,000 members is part of the work of the American Section, with whom contact is maintained chiefly through the mails but also by occasional small regional conferences.

Ralph Rose, Secretary to the Midwest office had travelled 35,000 miles last year in visiting among Friends. American Friends were concerned to bring the Quaker message into the wider Christian movement in America, and reported useful occasions of fellowship in ecumenical conferences and in association with the other two "Peace Churches" — the Mennonites and the Brethren.

The sessions at Germantown filled eight busy days. Under Errol T. Elliott's guidance the business was dealt with expeditiously and there was time for Friends to get to know one another and to worship together so that all were drawn into a deep fellowship with one another. A message addressed to all Friends was prepared during the meetings and issued to Friends of all the Yearly and General Meetings of the world. A copy of this message appeared in *The American Friend* for December 1. A short statement on the work and purpose of the Friends World Committee was also issued and will be available together with some new "queries" which arose in the course of the discussion groups, but which were too profound to be answered in one short conference and by one particular gathering of Friends.

The prayer of all who took part in the meetings at Germantown must be that God will use the gathering to draw Friends into a closer fellowship in order that they may be used and guided by Him in ever greater service.

The Kingdom of Heaven cannot come until the lives of those who will compose it are cleansed and purified.

James F. Walker



Shown here are officials of the Friends World Committee. Left to right are Howard Diamond of England, Treasurer; Herbert Hadley of Washington D.C., new General Secretary; Ranjit Chetsingh of India, present General Secretary; Errol T. Elliott of Richmond, Indiana, Chairman; Lewis Waddilove of England, Chairman, Friends World Committee Executive Committee; Norah Douglas of Ireland, Chairman, European Section; James F. Walker of Philadelphia, Secretary, American Section.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Living in the Kingdom, the 1955 William Penn Lecture given by Elfrida Vipont Foulds, has been published by the Young Friends Movement, 1515 Cherry St., Philadelphia 2, Pennsylvania, at fifty cents.

In this Lecture, Elfrida Foulds has led us, as far as words can take us, into that depth by which Friends, then and now, find their common wellspring of reality. In the fullest sense she spells life itself with a capital L, using illustrations in the arts of music, painting and writing. Her frame of thought is definitely Christian, laying upon us the disciplines by which we must live, and setting before us the Christ who is "the author and finisher of our faith." This Lecture is an example of the fine art of writing. It is good Quaker literature.

E. T. E.

* * *

The Good News, an illustrated New Testament; The American Bible Society; \$2.00.

Here is a decidedly different type of New Testament, and one that should be considered as an addition to all homes and churches.

The format is very attractive. The cover shows Holy Land scenes in full color and every page has one or more photographs, maps and diagrams, 566 in all. These pictures

are an easy-chair trip through the Bible lands and are seldom available in such an attractively priced book.

The entire text of the New Testament is present, about half in the Revised Standard Version and the rest in the King James Version. As a picture book, this is one of the best that I have seen; yet I am afraid it will suffer the fate of all picture books, the text will be overlooked because of the pictures.

Glenn L. McKee

* * *

The Gift is Rich, by E. Russell Carter, is one of the adult study books for the home missions emphasis this year, "Indian Americans." E. Russell Carter, field representative for Indian Work of the National Council of Churches, is a member of the Friends Meeting in Lawrence, Kansas. He was formerly religious work director of Haskell Institute.

The book, writes Edna Morris, "acquaints us with a people often poor in things, but rich in spirit who continue to enrich our contemporary American Life.

The book, published by Friendship Press, is available at \$2.00 in cloth or \$1.25 in paper.

* * *

The Grandeur and the Misery of Man, by David E. Roberts; Oxford University Press; 186 pages; \$3.00.

David Roberts died a few months ago at the age of forty-four. He had earned a PhD from the University of Edinburgh and had taught some eighteen years at Union Theologic-

al Seminary, of which he was also a graduate.

This volume is a posthumous publication of a group of sermons, as stimulating a group as one can find. They reflect the author's intense interest in relating the Christian religion and psychotherapy. The ideas are about as pertinent and profound and the language as clear and simple as one could ask. The sermons are deeply religious without using much theological language. Each begins with a quotation from the Bible and ends with a prayer which is a masterful summary and reinforcement of the message. Here is stimulating thought and personal help for all who are open to religious truth.

Harold Smuck

* * *

Request for Books

To the Editor:

I wonder if some of the readers of *The American Friend* might have books by Rufus Jones which they would be willing to sell at a reasonable price. I am undertaking a detailed study of Rufus Jones' work and have had difficulty in locating his books, since most are now out of print. I am particularly interested in *The Flowering of Mysticism*, *Studies in Mystical Religion*, *Spiritual Reformers in the 16th and 17th Centuries* and others in the Quaker History series by Rufus Jones and William C. Braithwaite.

James B. Osgood

400 East 161st St.
Bronx 51, New York

MAKE HEAVEN FIRST

Make Heaven first
In your thoughts today
As you go about
Your busy way.

Make Heaven first
And this day will be
One step nearer
Eternity.

Mary Gustafson

PRECIOUS GIFTS

In paths of service where you walk today
When love and gratitude are understood,
You find in manger of a contrite heart
The precious gifts of love and brotherhood.

The star of love and hope for all mankind
Will guide the pure in heart throughout the earth
To seek within the manger of the mind
Loves radiant glow upon the Christly birth.

Stella Craft Tremble

ADVENT SEASON

The trees are black and bare; no flowers grow.
The rocks protrude in silence; knife-winds blow.
Thus a time long ago, in worlds away,
Among the rocks men looked for Christmas day.

The hills were green above the star-lit town.
The singing streams were bright where they ran down.
The sheep, the shepherds; beasts and brothers keep,
While seas away the iron-tooled Caesars reap.

The hills are green above the starlit town.
The carolling streams are bright where they run down.
Not sheep nor shepherd, beasts nor brothers keep,
While blocks away the sun-armed Caesars sleep.

Philip Johnson

The Future of Temperance Education



Merton Scott

Shown above are a group of the Friends attending the Leadership Institute for Temperance Education, October 27-29, in the beautiful new U.S.F.W. at Friends Central Offices, Richmond, Indiana.

Enthusiastic appreciation was the response of 26 Friends from eight Yearly Meetings who attended the Leadership Institute for Temperance Education. The Institute sponsored by the Board on Peace and Social Concerns was held at the new office building in Richmond and at Earlham College for three days following the Five Years Meeting sessions.

All Yearly Meeting Public Morals Committees were invited to send delegates to the Institute and all except two were represented. These were key people in temperance education in their Yearly Meetings and are available to help with similar training schools on the Quarterly Meeting or Yearly Meeting level.

What's Being Done?

An early session heard reports from the Yearly Meetings on their programs. These reports revealed a growing interest and activity in state legislative work in cooperation with other state temperance forces and on a national level related to interstate advertising.

Yearly Meeting wide speech and poster contests are held in some areas. There are growing libraries of visual aids such as movies and filmstrips and these with printed materials are being used in public schools. The distribution of printed

materials is a major emphasis of most programs. Packets of such materials are being given to local meeting committee chairmen in most areas.

The turnover chart, *Citizens Solve Problems*, is being used as a new method of presentation. There is a trend to using more materials dealing with family life, juvenile delinquency and social problems related to drinking.

Iowa Yearly Meeting has projected an entire month of emphasis on public morals to be preceded by a Yearly Meeting Training School as preparation for the program.

The Friends Meeting and Alcohol Second Edition is being widely distributed to assist local committees develop a year round program of effective education. This is the manual on public morals prepared by the Board of Peace and Social Concerns.

Resource Leaders

A series of informative lectures were given to provide background for the question-discussion periods. William Fuson, sociology professor at Earlham College, presented the social effects of alcohol. These were related to families, public health, expenditures, public institutions and taxation as well as coloring almost every aspect of our culture.

The physiological effects of alcohol were covered by Murvel Garner, biology professor at Earlham College. The effects of differing amounts of alcohol on the various levels of mental and physical activity were presented with accuracy and scientific authority.

A program of pilot projects to help rehabilitate alcoholics was described by James Renz, temperance secretary of the Church of the Brethren. Christians must be concerned to meet the needs of these victims of alcohol and he emphasized the helpful byproduct of preventive education which has accompanied these projects in local churches.

Albion Roy King, author of *Basic Information on Alcohol* spoke twice on the Content of Alcohol Education and on Approach to the Unconvinced. The motivations that lead to drinking were outlined (see in *Basic Information on Alcohol* \$1.50) in order to evaluate the approach of our programs.

Workshop Sessions

Among the most lively and frank discussions were those during the workshop sessions. In one of these, the group explored our Objectives. What are the needs of individuals, both the drinker and non-drinker? What are our group needs? Our needs as a community, nation or world? What programs and methods of education will meet these needs? This same session considered as a basis for developing our own attitudes and programs the principles of education itself.

The different temperance organizations and their possible contributions to our church programs were the subject of one session. In addition to state organizations, general information was given on the Women's Christian Temperance Union, the National Temperance League, American Temperance Society, Temperance Education, Inc., and the National Business Men's Foundation.

The variations of legal possibilities for political programs from one state to another were discussed with general agreement as to methods of co-operation with other organizations in getting advanced legislation passed. There was general concern regarding the proposed federal legislation to restrict interstate advertising. Samples of questionnaires and petitions were made available.

New group education methods such as buzz sessions, panels, role

laying, and exhibits were demonstrated as making our educational programs more nearly effective.

In the final session, there was a presentation of several movies, filmstrips, posters and a wealth of printed materials which could be used as principal resources for a local meeting program.

Reaction Sheets

During the sessions and at the end the group had the opportunity to make suggestions and give their reaction to the program by means of unsigned reaction sheets. These indicated the interest and enthusiasm of the participants.

The future programs of the Yearly Meetings and of the Five Years Meeting will reflect much of the thought and discovery made together in this Institute.

Merton Scott

Make Way for Christmas

(Continued from page 398)

father's sheep on those very same hillsides.

Prepare Ye for Joy

And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. Luke 2:10.

It was fortunate for us that these good tidings of great joy were for all people, Jews and Gentiles alike. The tidings which the angels brought that first Christmas night were not a gospel message which was provincial in its scope or without profundity in its application. It was for the sons of men everywhere without relation to race, color, or social standing. The gospel story brought joy to the hearts of men, because it was lofty in its purpose, it was broad in its interpretation, it was deep in its effects.

How, then, shall we prepare for this song of great joy? How shall we be able to receive it within our own hearts and lives? Well, the angels prepared the hearts of the shepherds by telling them to fear not, and I do not believe any better method than that has been devised for putting our spirits into the right attitude for receiving the most joyful news ever brought from the celestial world to this weary world of ours. We have to put away our fear of tomorrow if we are to be joyful today; we have to put away our fear of sickness and death, if we are to be joyful over our health and life; we have to put away the worry over our insecurity, if we are to remain joyful over the security of

our spirits when they are held fast to the Rock of Ages.

Prepare Ye for Giving

For God so loved the world, that he gave his only begotten Son. John 3:16a.

Anniversary days rise no higher above the plane of common days, than the one celebrated rises above the level of ordinary living. The gift we received on the first Christmas came right from the heart of God our heavenly Father, so for that reason this is the best and the brightest of all anniversaries. It is also for this reason that the gifts we exchange at this season must come from our heart,—they must come as an expression of our love and devotion, else they do not measure up in even a small degree to the supreme gift which God gave to mankind in sending us his Son to be our Elder Brother, our Companion, our Friend, and our Savior.

When our minds have been prepared for the truth about Christ, and our hearts have been opened to the love of Christ, then our giving at Christmas time will take on the nature of God in giving his best to us. Perhaps our gifts will be something of ourselves, something which we have designed and fashioned, or thought out and written, or dreamed about and finally obtained through much labor and sacrifice. Even our Christmas cards may carry with them some added thoughts showing our special interest, or our deep solicitude, or our great gratitude relating to the recipient. Our main concern should be that our gifts show thoughtfulness, painstaking care, and generous-hearted love.

Heavenly Father, prepare a highway in our lives, for the coming of the King of kings. May our hearts be prepared for the joy of Christmas day, because we have surrendered our fears to a firm faith in thee and a sure trust in thy goodness. Take from our minds all shallow thinking and selfish planning. May our giving be of ourselves and of our best. In the name of the Babe of Bethlehem we pray.

Charles A. Pierce

Jesus, not Santa Claus, is the secret and soul of Christmas. Without Him its tinsel is tawdry, its mirth empty if not futile. The Church does not give a party for the Christchild asking Ariel, Puck and dear old Santa Claus to attend. It celebrates the truth that divided time into before and after—that God became man, that men may become the sons of God.

Joseph Fort Newton

Gain in Giving

According to the latest figures released by the National Council of Churches, the 44 denominations reporting for the last two years showed a total gain in giving of 8.5 per cent. The top 15 denominations reported the following giving, per member:

Seventh-day Adventists	\$173.35
Wesleyan Methodist	170.39
Church of the Nazarene	118.33
Orthodox Presb.	112.46
Evang. Mission Covenant	109.03
Conf. of the Evang. Mennonite	107.78
Church of God, Anderson, Ind.	91.65
United Brethren in Christ	83.37
Presbyterian U.S.	73.99
North American Baptist	
Gen. Conf.	73.04
Reformed Church in America ..	68.57
Lutheran Church—Missouri	
Synod	63.20
United Presbyterian	57.73
Mennonite, Gen. Conf.	56.78
Presbyterian U.S.A.	56.49

The per member total contribution of the 44 denominations averaged \$45.36, compared to \$41.92 a year earlier, a gain of 8.2 per cent.

Statistics indicate that the giving of Friends in the Five Years Meeting is also better than in past years. Because all of the 1955 Yearly Meeting Minutes have not yet been completed we do not have the latest figures. However, in 1952 the total contribution of Friends was \$1,679,849.44 or \$25.06 per member. Statistics for 1953-54 indicate that Friends giving totalled \$2,192,732.70 or \$32.72 per member. This figure includes giving to such organizations as Friends Committee on National Legislation, Quaker Men and United Society of Friends Women.

In the year 1952 the giving to the United Budget of the Five Years Meeting was \$1.67 while in the year ending March 31, 1955 the giving had risen to \$2.00 per member. All benevolence giving for Five Years Meeting for the year 1954-55, including giving to California Mission fields and fields outside Friends, was \$4.06 per member.

California is outstanding in its benevolence record. This past year this Yearly Meeting gave \$9.87 per capita for missions plus \$6,488.87 for the Yearly Meeting Men's Extension Movement. The total giving of California Yearly Meeting was approximately \$38 per member or a total amount of \$263,183.53 for 6915 members.

Leonard Hall.

The Sunday School Lesson

Prepared by Hugh Barbour

January 8

Our Confidence is in God

Luke 12:4-53

These teachings of Jesus lift our hearts—and our perspective—as we turn to the reality of the new year. Luke has tightly packed this bundle of sayings. All these sayings bring us back to the basic challenge of trust in God.

Most of us have loved from childhood these tender words of Jesus on the splendor of the flowers and the freedom of the birds, and the love of God who sees each sparrow that falls. The uncertainty of wealth we also know. Each of us have known men like the miserly farmer in Jesus' ironic parable: they are about to retire to a secure old age when death shows them that "you can't take it with you." Virtue outlasts wealth.

But the challenge of this chapter goes deeper. The sparrows do fall; the withered flowers do end in the incinerator. Jesus himself suffered a "baptism of fire" on the cross, and His disciples must accept rejection by their "in-laws" and by their own families—and perhaps even meet "those who kill the body." More urgently, even in good times do we actually live like the birds, taking no thought for food and shelter? Do we really expect to? Do we, who rarely miss a meal, dare to quote this chapter (Luke 12) to starving mothers in India? Do we find it easier to talk of "spiritual values" because we own our own homes? But if we reject Jesus' standard, or even challenge it, our conscience troubles us, and it should.

Dietrich Bonhoeffer, the faithful German pastor whom the Nazis killed, struggled with this problem. "Be not anxious for the morrow: either that is cruel mockery for the poor and wretched, the very people Jesus is talking to (for humanly speaking everyone who does not worry about tomorrow's food is bound to go hungry), either it is an intolerable law which men will reject with indignation, or it is the . . . gospel of the glorious liberty of the children of God . . . Only *they* know that we *cannot* be anxious. The coming day, the coming hour, are placed beyond our control. It is senseless to pretend that we can be anxious. Only God can be anxious, for it is He who rules

the world . . . If we are anxious, we are dethroning God and presuming to rule the world ourselves." (*The Cost of Discipleship*, p. 153)

In one way or another we are all tempted to cheat at this point. We would like to "trust in God and keep our powder dry."

It may not be money; it may be social prestige or academic knowledge that makes us feel secure. As a last resort we trust in God, but sometimes with one eye over our shoulder to see if God had noticed us seeking his kingdom, to be sure he will give us "all these things as well."

Not only is our stature and our span of life in God's hand; so are the lives of all men, especially his "little flock" throughout the world; so is the coming of Christ's kingdom. This is so joyfully good, that it is worth giving up all that we have to gain this treasure — a treasure we will never "own" but share in. In God's great work in the world, our daily work has a needed place, even if it be the raising of food or the selling of clothing. But our trust is in God, who is our lasting security.

Questions: How can we combine trust in God with concern for the needs of our families and dependents? When is "thinking ahead" part of serving God, and when is it dethroning him? At what points do you make your work an escape from trusting God?

January 15th

God's Impartiality and Repentance

Luke 13

The beauty of the world and the goodness that grows to fulfillment in it make it easy, at many times, to trust the God of the ravens and the lilies. But other events stop us short: children die suddenly; bad men grab power from men who seem better; wars come; progress turns backward. In a confusing world we ask, "What actually is God doing, that we should trust him?"

Jesus knew these problems also. Hebrew patriots told him once that Herod had massacred a group of pious Galileans within the Temple sanctuary itself. This was brutal and unjust, the patriots implied. Surely Jesus, and God in heaven, would approve of their avenging this wrong, by the sword if neces-

sary. But Jesus turned them to the deeper issue. Grim events strike down innocent men all the time. Sometimes it seems to be no man's fault, pure accident. Why does God allow, not only Herod, but a world full of unpredictable evils?

Jesus does not answer this problem of evil (which seems beyond human understanding to solve fully). Jesus' reply seems curious "Did the victims especially deserve their suffering?—Cheer up," he answered to his questioners, "you deserved it too." If we ourselves were not under the Tower Siloam when it fell, or under the atomic bomb that fell on Hiroshima, it was because God has given us an extra chance. Like the barren fig tree we are here on borrowed time.

Jesus used the occasion, as any shock or surprise can be used, to bring the men back to God in repentance. But this answer also makes us think in other ways. Jesus is not speaking out of cynicism about human nature: he knew the faith of Abraham as well as he knew the foxiness of Herod. It is by contrast with the overwhelming purity of God that "we all have sinned and fall short of the glory of God." Our standard is the Sermon on the Mount, to "be perfect as our heavenly father is perfect," at least in our love and self-giving. By that standard, can any of us say that we "measure up"? Since we fall so far short, have any of us the right to say that God gives us worse than we deserve? Like the laborers in the vineyard, in Jesus' parable (Matt. 20:1-15), we may deserve varying amounts, but the best of us gets more than we have earned.

Jesus made his answer personal: the challenge is to each of us individually to begin to earn a little more of what God has given us. For most of us this is a world of beauty and satisfaction and a life of friendship and gay humor. But the problem still confronts us, that God is so indiscriminate in his love. The Pharisees could never understand why God did not specially love and reward the pious: by *any* human standard, some of the first in virtue receive joy last, and some of the last first. Few Hebrews before Jesus—except for pessimists like Ecclesiastes—had been able to accept this impartiality of God, "who

(Continued on page 410)

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Friends University reports an enrollment of 634 students this year, which breaks all previous records. A drive will begin in February for capital funds for a new women's dormitory.

* * *

The Sunday School lesson in *The American Friend* for this quarter will be written by Hugh Barbour, Assistant Professor of Religion at Earlham College. He holds degrees from Harvard, Union Theological Seminary and Yale, and has had much contact with Friends Meetings in the area around Richmond.

* * *

Elton Trueblood has accepted an invitation to serve as member-at-large of the William Penn College board of trustees and as an educational consultant. A Penn graduate of 1922, Elton Trueblood is chief of religious policy of the United States Information Agency in Washington, D. C. He will return to the Earlham campus, where he is on leave as Professor of Philosophy, in January.

* * *

Friendsville Academy in Tennessee is looking forward to its 100th Anniversary in 1957. Lindley Best, Principal, and Ned Lee, President of the Board, report hope that a new dormitory will mark the anniversary observance. A new catalog is now out, and Friendsville Academy, Friendsville, Tennessee, will be glad to send a copy to interested Friends.

* * *

Charles Lampman, Administrative Secretary of the American Friends Board of Missions, was appointed a member of the Executive Board of the Division of Foreign Missions of the National Council of Churches at its recent Assembly held Dec. 4-7 in Dayton, Ohio. Other Friends attending the Assembly were Levinus Painter and Annice Carter.

* * *

Kenneth Crooks, former Headmaster of Happy Grove School in Jamaica and now teaching at State College, Fort Valley, Georgia, reports a fortnightly Friends Meeting which has been meeting since last spring. The Meeting is held at the home of Kenneth and Nella Crooks on the second and fourth Sundays of each month at 7:00 p. m., through the academic year. Visiting Friends are welcome to attend.

* * *

Matilda Haworth has been asked by the California Board of Missions to gather materials for a history of the California mission in Central America. The

volume to be produced is to be "informative, inspirational and readable." Friends having old correspondence or materials or pictures relative to the work of Central American Friends missionaries should write to Matilda Haworth, 3800 Jotham Place, Long Beach 7, California.

* * *

North Carolina Yearly Meeting set aside November 20-27 as a period of emphasizing family worship and published a small booklet of devotional readings to be used by families during that period. The eight quarters within the Yearly Meeting, Contentnea, Yadkin Valley, Southern, Eastern, New Garden, Western, Surry and Deep River, were each responsible for a devotional page. General theme of the booklet was the stewardship of time, bodies and material possessions.

* * *

The November Newsletter of the Friends Committee on National Legislation deals with a subject many Friends are concerned about—our food surpluses. Entitled "Agricultural Surpluses—Opportunity or Disaster?", the four page sheet carries statistics on the Commodity Credit Corporation, agricultural prices and income, and ways of moving surpluses. The Newsletter can be obtained from the F.C.N.L. at 104 C. Street, N. E., Washington 2, D. C. Annual subscriptions are \$2.00.

* * *

For a number of years, the Speakers Bureau of the Friends Peace Committee of Philadelphia Yearly Meeting has been sending speakers into the schools to talk on William Penn. This year, from Oct. 14 to 28, 162 school assemblies heard talks on the founder of Pennsylvania. One State Teachers College, five Friends schools, three high schools, 17 junior high schools and 136 elementary schools were addressed by thirty persons. Director of the Speakers Bureau is Joseph Karsner.

* * *

Gerald Bailey, member of the British Friends mission to China, is the author of the lead article in the December 3 *Nation*. Entitled "Talk With Chou En-Lai," the article relates the Chinese Premier's attitude toward Americans, which Gerald Bailey reported as friendly; states that the Peking government seems ready for some gradual opening-up of contacts; and tells of the Chinese attitude toward Formosa, which is considered as belonging to the new China, and the U.N.

* * *

The first issue of a new British Quaker art magazine has been published. Entitled *Reynard*, it is the magazine of the Friends Fellowship of the Arts. The issue contains an editorial, articles by Laurence Housman (who is not a member) and Katharine Nix-James, a poem by Frank Carpenter and an etching by Peter Peri. The Fellowship is open to Friends and attenders engaged in creative work of any sort. *Reynard* can be obtained from the Secretary, Olwyn Nisbet, 51 Glenhurst Avenue, Bexley, Kent, England.

* * *

Clarissa Cooper, a member of Moorestown Meeting in Philadelphia Yearly Meeting, has recently replaced Eunice Grier as educational secretary of the Associated Executive Committee of Friends on Indian Affairs, 1520 Race St., Philadelphia 2, Pa. Chairman of the Committee is Lawrence E. Lindley of Philadelphia; Secretary is Faith Terrell of New Vienna, Ohio. The fall issue of *Indian Progress* describes the Work Camp at the Kickapoo Friends Center in McCloud, Oklahoma sponsored by the Young Friends Department of the Five Years Meeting last summer.

* * *

Clarence Pickett is now serving as Chairman of the Friends General Conference. In its fifty-five years of history, the General Conference has had only four chairmen: O. Edward Janney, Arthur C. Jackson, Bliss Forbush, and George A. Walton, who retired this year. Clarence Pickett lives in Haverford, Pennsylvania and is a member of Providence Monthly Meeting. Horace R. Stubbs of New York Yearly Meeting has been named vice-chairman, Linda Paton of Philadelphia secretary, J. Kennedy Sinclair of New York treasurer, and J. Harold Passmore of Baltimore, manager of the Cape May Friends General Conference.

* * *

During November, four seminar sessions on conscientious objectors and the draft were held at the Cambridge Friends Meeting in Massachusetts. On the first evening, George Bliss outlined the present law and regulations regarding C.O.'s and the Draft. On following Mondays, Jackson Bailey described the position of the IA-O Objector who accepts service in the Army Medical Corps; Ben Weese told about his experiences as a IO Objector; and George Selleck reviewed the various statements which Friends have made concerning military service as well as

the various Selective Service forms to be filled out.

* * *

New York City Friends recently were hosts to a two day American Friends Service Committee Meeting. Glad Schwantes presided over the December 2 session at the East 20th Street Meetinghouse. Robert Johnson spoke on American Indian Problems and Lewis M. Hoskins spoke "In Defense of Conscience." Harry N. Wright presided over meetings on December 3 during which Anna Brinton talked on "Educating for World Understanding," five Service Committee program reports were given, color slides of the trip to Russia and a color film of the service in Korea were shown; and recent travelling Friends, George Perera and Dorothy Steere, spoke on the Middle East, Asia and Africa.

* * *

Don and Dee Bremmer, back from two years service with the joint British, Canadian and American Friends' project in Korea, report that self-help is becoming the keynote of work at Kunsan. This emphasis means the short term emergency aid program may become a lasting gift for the people of Kunsan. While in Korea, Don Bremmer aided in the distribution of food, clothing and medical supplies while Dee Bremmer was active in community education. "If the Korean government could shake off its preoccupation with preparation for a new war and the maintenance of the fourth largest army in the world, it might be able to do more toward healing the results of the recent conflict," is the opinion of the Bremmers.

* * *

The Friendly News Letter published by North Carolina Yearly Meeting devotes its most recent issue to the Five Years Meeting. Articles by Algie I. Newlin, Selma Mackie, Robert O. Crow, D. Virgil Pike, O. Herschel Folger, Mary Edith Hinshaw, Orval Dillon, Sarah Cecil, Ruth Day, Howard and Lalah Yow, Janetta Hill, Leslie N. Winslow, Charles Thomas, Sadie N. Davis, David Stanfield, Samuel Levering and Ezra Pate describe highlights or overall impressions of the Five Years Meeting sessions, held in Richmond, Indiana, October 20-26. Eighty-five Friends from North Carolina attended the sessions, and this issue of the News Letter reflects well the events and the spirit of the Five Years Meeting.

* * *

Five Quakers called on Albert Schweitzer during his recent visit to London, among them John P. Fletcher, who reported in the London Friend, "We found him as vigorous as ever. . . . He was as remarkable as when I first met him thirty-two years ago. At once he

entered again into our lives with affection, and it was we who had to answer questions about our homes, our children, and grandchildren. . . . As he sat there listening or talking, leaning forward with his elbows on the table, his deep-set eyes gazing intently into the wonder and mystery of the great world—greater perhaps in his mind than in any other man's—but also looking inwardly to the wonder and mystery of his own eighty years of life and experience on this earth, he gave to us a deep impression of a man of compassion and of great perception."

* * *

The new sanctuary of Alamitos Friends Church was dedicated on October 9 at Gardon Grove, California. The pastor, T. Eugene Coffin, who is also announcing Clerk of the Five Years Meeting, served as narrator for the service and introduced, among other guests, former pastors Blaine G. Bronner, Paul P. Younger, Albert Stuart and George Jenkins. Civic, community and church leaders brought greetings and congratulations. Guest speakers were Helen Walker, daughter of former pastor George Taylor, who spoke on "Bless These Walls." The message of "Bless These Windows" was brought by Robert Newsom. Jesse Drinnen of California Yearly Meeting spoke on "Bless the Roof." A Youth Verse Choir gave the scripture, and music followed, closed by the singing of "Bless This House."

* * *

A new Meetinghouse at Canterbury in England is now being built by Kent Friends. The historic old Meetinghouse built there in 1688 was completely destroyed in the air raid of June 1, 1942, when a large area of the city was burned to the ground. Canterbury Friends since then have met in various hired rooms

and garrets. The Meeting is growing and hopes to develop a worthy center for its work in this important city. A site on the bank of the River Stour has been obtained, close to the majestic Cathedral and next to the ancient Blackfriars, where in 1654 William Caton, one of the first "Publishers of Truth" preached Quakerism in Kent. Canterbury has many visitors from all over the world, and those responsible for the new Meetinghouse are concerned that it be worthy of its prominent position. American Friends who are interested in contributing should write Frank Middleton, 24 Park Hill Road, Otford, Sevenoaks, Kent, England.

* * *

The United States Supreme Court has ruled that a conscientious objector cannot claim that his right to freedom of religion is violated if he is required to cooperate with the Selective Service System. The Court rejected an appeal from T. Vail Palmer Jr., Friends minister at Gonic, New Hampshire. Vail Palmer was found guilty of refusing to register for the draft in 1950 and subsequently served a year and a day sentence. He was involuntarily registered 1-A by prison officials before his release. He was convicted for a second draft law violation in 1953 for refusing to report for induction and was sentenced to three years in prison (suspended on probation) and a \$500 fine. He then unsuccessfully appealed his conviction, on the grounds of deprivation of religious liberty to the Circuit Court of Appeals and finally to the Supreme Court, which simply affirmed the earlier court opinion. Specifically, says the Reporter, Vail Palmer wanted the Supreme Court to recognize the rights of conscientious objectors who would not fill out the Selective Service forms, go through the conscription procedure and do I-W work.



The architect's sketch of the proposed First Friends Meetinghouse in Indianapolis shows an adaptation of Georgian Colonial style. The plan includes a meeting room with a balcony, an all-purpose room, a high school activity room, two offices and a pastor's study, a library, kitchen and classrooms.

Friendly Fellowship

INDIANAPOLIS, INDIANA—First Friends Meeting in Indianapolis broke ground recently for its new Meetinghouse at Kessler Boulevard and Parker Avenue. Allen Harcourt, general chairman of the Building Committee, reports that the building will cost around \$400,000, and will, it is hoped, be ready for occupancy by the fall of 1956. The old First Friends Meetinghouse at 13th and Alabama has been sold to an Assembly of God congregation, and the Meeting will hold its services from the middle of January until the building is completed in temporary rented quarters.

* * *

RICHMOND, INDIANA—With a memorable and challenging conference at Quaker Haven fresh in our minds, it was natural that our thoughts should turn to "next time"—the conference in 1957—as more than forty young people of the Young Friends Committee of North America met at Earlham College on the 19th and 20th of November.

The opening session of this, the first of the semi-annual Committee meetings for 1955-1956, was spent in deliberation of a skeleton plan for the forthcoming conference: time, place and planning committee chairman. We were united in feeling that Canada offered possibilities for future fellowship and inspiration, and we set the date of the 1957 Young Friends' Conference for the last full week in August. We were united, as well, in naming Margaret Smith, an Iowa Friend and Earlham College sophomore, for the responsibility of planning committee chairman.

A letter from Fran Smith telling of her last summer's visit to Friends in England and Germany, and discussion of the possibility of American Young Friends acting as hosts to a German Friend next summer, emphasized our shared belief in the need for personal contacts among Friends all over the world.

Out of a concern that Friends in North America know more generally about the purpose and activities of the Young Friends Committee of North America, a publicity sub-committee presented the first draft of a flier. This is designed to show, in a clear and meaningful way, what the committee does, and what it aims to do. We are eager that this statement may reveal the spirit of Christian love which is *implicit* in our activities.

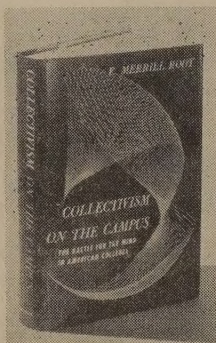
The next issue of the North American Young Friends' Periodical, appearing in the January 26 issue of *The American Friend*, will include a more complete report of all the sessions of the fall Committee meeting. Marjorie Dixon, Earl-

Verne Osborne, clerk of the Indianapolis Monthly Meeting, breaks the first spadeful of soil as other participants, Herbert Huffman, the minister, Geraldine Moorman and Alvin T. Coate, look on. The picture was taken by Lloyd Anderson of the Meeting.



COLLECTIVISM on the CAMPUS

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by E. MERRILL ROOT



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ham senior, is acting Young Friends editor of this forthcoming issue.

Miriam Mitchener

* * *

RUSH CREEK FRIENDS MEETING, INDIANA—Rush Creek Friends in Bloomingdale Quarter held an all day service on Oct. 30, combining Rally Day and a Dedication Service for the new basement added this fall. The attendance at Sunday School was practically doubled. The children's classes gave a rally day program. Glenn Reece brought the message at the morning service and there were special musical numbers. All partook of a bountiful noon meal in the new basement.

Franklin Chant gave a short dedicatory message. Frank Stafford, who was pastor here sixty years ago, added to the afternoon service. An outstanding history of the church was given in the afternoon by Eunice Brown and Ruth Pickard. More than 100 years ago a few Quakers came from North Carolina and started a church and school in this neighborhood. The first church building was made of logs and was heated by a charcoal fire in the center with a hole in the roof.

Mearl Lindley

* * *

WINCHESTER, INDIANA—Roy Turner and his wife conducted a very profitable series of meetings for Cedar Meeting the latter part of September.

Winchester Quarterly Meeting came in a spell of bad weather, and so was not as well attended as usual. Marcel Thornburg directed an inspiring testimony meeting. Gail Price, pastor of Parker Meeting, read Acts 4 as devotions. John Compton followed with a very helpful message on the difference a close walk with Christ makes on our lives.

Poplar Run Meeting had a thanksgiving program on Sunday night before Thanksgiving in which special music by the Winchester Nazarene male quartet was featured, along with readings and a message by the pastor, Lowell Nicholson.

Tycia Lamb

* * *

NEW LONDON, INDIANA—The New London Meeting of Western Yearly Meeting participated in a visitation evangelism campaign under the auspices of the Howard County Council of Churches the second week in October. As a result of the campaign, twenty members were received into membership by the November Monthly Meeting; two came by letter, eight by request and ten by request as associate members. This group was extended a public reception following the worship hour November 20.

Alyce O. Watson

* * *

Give a friend or neighbor a trial subscription to The American Friend, five months for \$1.00.

Sunday School Lesson

(Continued from page 406)

makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." But Jesus knew that this indiscriminateness was really God's love for evil men, working to redeem them:—we will study this in the lesson for January 29th. The power of God's love can be trusted, though its working is as mysterious and hard to see as the yeast in the bread and the mustard seed underground.

Questions: Is true repentance based on love or on fear? What lessons should we draw from sudden misfortunes to people that we know? In what ways can you see God's special goodness to yourself?

Joan Mary Fry

Joan Mary Fry, well-known British Friend, died on November 25 at the age of ninety-three. She was in failing health much of this year, and Mary Hoxie Jones writes, "When I went to see her on September 18 at her home in London she had had a very distressing night and was too weak to have a visitor for more than ten minutes. But her mind was keen and her interest alert.

"She was one of the modern 'valiant sixty' who took active part in the Summer Schools in England and America at the beginning of this century. She was concerned with Woodbrooke and the plans to carry on the Quaker History after John Wilhelm Rowntree's death. She gave the third Swarthmore Lecture

in 1910, following William Charles Braithwaite in 1909 and Rufus M. Jones in 1908. Her name will always be associated with Friends in Germany following the first World War and with the Garden Allotments a few years later.

"She was deeply loved and respected. She had a scholarly mind and a heart which knew great spiritual depths, yet with it all she had a child's simplicity which one immediately felt. She was a completely genuine and delightful person."

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For Application forms address:

Daniel D. Test, Jr., Headmaster

Westtown School

Box No. 1000, Westtown, Pennsylvania

BIRTHS

BIDDLE—To James and Jean Miller Biddle, a son, Kent Eugene, on October 29, at Kokomo, Indiana.

FRYE—To Willie and Agnes Frye, pastors of the White Plains Meeting in North Carolina, twin sons, Richard Vernon and Robert Vincent, on October 23.

LAWSON—To James and Nina Lawson, son, Perry James, on October 19, at Kokomo, Indiana.

McCLURE—To Gordon and Betty McClure of Port Credit, Ontario, Canada, a daughter, Mary, on October 8.

SANTÉE—To Mr. and Mrs. Kenneth Santee of Martinsville, Ohio, a son, Stephen Paul, on October 25.

SHOPE—To Nathaniel H. and Anne Schneider Shope, a son, Matthew Walton, on November 15, in Elizabeth City, North Carolina.

TONGUE—To Archer and Muriel Boyes Tongue, a daughter, Carole, on October 14, in Lausanne, Switzerland.

DEATHS

DAVIS—Joseph E. Davis, on September 1, at Pennville, Indiana, aged seventy-one. He was born April 1, 1884 in Jay County, Indiana, where he spent his entire life, to Shadrach and Elizabeth Brown Davis. He was married to Rose West in 1907. He was a member of the Fiatt Friends Meeting, later becoming a charter member of the Pennville Friends Meeting. At all times he had the interest of the Meeting at heart and served as clerk of the Ministry and Counsel committee as well as in other places of responsibility. He was superintendent of Portland Quarterly Meeting for eight years, resigning because of ill health. In this work he gave of his time and effort unstintingly. Surviving are Rose West Davis; a son, Keith; a daughter, Elizabeth Stephens; two grandchildren, Rosella and Joseph L. Davis. Funeral services were held in the Friends Meetinghouse at Pennville, with John Compton officiating and Charles Pitt, pastor, assisting.

RICHEY—William A. Richey, on Nov. 18, at Kokomo, Indiana, aged fifty-two. He was born in Kokomo on May 29, 1903, the son of Mr. and Mrs. Sherman Richey. He married Ruth Myers on Jan. 14, 1928. He was a member of the Union Street Friends Church. He had been employed by the Haynes Stellite Company more than 30 years. Surviving are Ruth Myers Richey; two daughters, Marilyn Hardin and Roberta Richey; two grandchildren; and two brothers, Lewis of Sharpsville and Leroy of Kokomo. Funeral services were conducted by Norman Young. Interment was in Crown Point cemetery.

STANLEY—Glenwood Lewis Stanley, on November 8, at Lynnville, Indiana, aged seventy-four. The eldest son of John Harmon and Esther Ann Sheridan Stanley, he was born August 29, 1881, near Lynnville, Iowa. He was united in marriage to Bertha May Williams on June 28, 1905. They established their home on a farm east of Lynnville and five years later moved half a mile east to their

present home. He was a recorded minister and spent his life in service to Iowa Yearly Meeting, with the exception of six years when he was pastor of the Friends Church in Kansas City, Missouri. At the time of death, he was a member of the board of trustees of William Penn College. During his forty-six years in pastoral work he served as pastor to the Sugar Creek, Searsboro, Indianola and Salem Friends Meetings in Iowa. Upon his retirement from active pastoral work five years ago he continued to hold Bible conferences throughout Iowa Yearly Meeting as long as he was physically able. He conducted a Monday night Bible class and was teacher of a young married group in the Lynnville Meeting where he was an Elder. Surviving are his wife; two sons, Glenwood of Lamont, Iowa and Wilbur of Searsboro; four daughters, Mrs. Wade Dillavou of Oskaloosa, Mrs. Richard Bell of Salem, Mrs. Lewis Savage of Wabash, Indiana and Mrs. Wayne Roberts of Central Point, Oregon; nineteen grandchildren; four great-grandchildren; and three brothers, Ray of Edson, Kansas, Vern of Lynnville and Raleigh of Hollandale, Michigan. Funeral services were held in the Lynnville Friends Church in charge of Charles O. Whitley and Carl D. Byrd. Interment was in the Friends Cemetery.

STEGALL—Mabel Stegall on November 24, at Winchester, Indiana, aged sixty-six. She was a member of Winchester Friends Meeting and the Rebecca Lodge. Surviving are her husband, Everett; a daughter, Olive Hudelston; a son, Paul; and five grandchildren, all of Winchester. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

TAYLOR—Frederick R. Taylor, on Nov. 1, at High Point, North Carolina, aged sixty-eight. Born in Burlington County, New Jersey, July 15, 1887, the son of Charles Shoemaker and Rebecca Hughes Taylor, he was educated in Hill and Haverford secondary schools, at Haverford College, at the University of Pennsylvania medical school. He served as interne in Germantown Hospital, Philadelphia, and came to High Point forty years ago for general practice. During World War I he served at a U.S. base hospital in France and then did graduate work at Harvard. On returning to High Point he limited his practice to internal medicine and neuropsychiatry. He became a recognized authority in his chosen field and contributed more articles to the Oxford Loose Leaf Medical Dictionary than any other person. He became a member of the faculty of the Bowman Gray School of Medicines at Winston-Salem and was a member of many of the learned societies in the medical world. Among his many honors were a complimentary banquet and a silver plaque from the Guilford County Medical Society. He and his family were staunch supporters of the local Friends Meeting. He was appointed an elder, attended meetings when his practice permitted, occasionally spoke in meeting and always took a keen interest in the affairs of the Yearly Meeting. He is an example of a scientist who found in the Quaker concept of worship a way to reality. He had a profound concept of spiritual values and ministered to humanity in his medical practice as a religious service. Surviving are his wife, Rachel Ethel Farlow Taylor; two daughters, Mrs.

W. H. Turner of Winston-Salem and Mrs. William P. Phillips of High Point; and two sons, Mark Hughes Taylor of High Point and Dr. Frederick Harvey Taylor of Charlotte. A memorial service was held with Cecil Haworth in charge. Interment was in Springfield Cemetery.

THOMAS—Stephen Cornell Thomas, on November 17, at Louisville, Kentucky, aged eight weeks. He was an associate member of 57th Street Meeting of Friends in Chicago. The cause of death was apparently virus infection. A memorial meeting was held by the Friends Meeting of Louisville. Surviving are the parents, Lee and Joan Thomas, and two brothers, Glenn and David Thomas; and the grandparents, Walter and Glendoris Ellwood and Lee and Margaret Thomas.

WINSLOW—Fred Elwood Winslow on August 23, at Rochester, Minnesota, aged seventy-eight. He was born in Washington County, Indiana, April 7, 1877. He attended the county schools, Bordon College and graduated from Purdue University in 1903. In 1906 he married Grace H. Wolfe. He was a life-long Friend. He united with Blue River Meeting at the age of sixteen, was an active member of Des Moines Meeting for four years and of Chicago Monthly Meeting for thirty-two years, after which time he returned to his native farm and was a member of Blue River for the past thirteen years. He served many posts in these Meetings and Western Yearly Meeting. His interests outside of the church were in horticulture, in which he was very successful. Surviving are his wife, their son Donald and his family. Burial was in Blue River Cemetery, Salem, Indiana, John Morris conducting the service.

PRE-1942 ISSUES

Pendle Hill is beginning a bound collection of Quaker periodicals. Friends who have bound volumes, or complete collections of *The American Friend*, for any year or years prior to 1942, and who are willing to donate these to the library at Pendle Hill, should write Blanche W. Shaffer, librarian, Pendle Hill, Wallingford, Penna.

REMEMBER

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Venper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breakey, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lorth Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30. C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30 p.m. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinchaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 62-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 15167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors Telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship, O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaspack, Minister to Youth.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 305 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70710.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School: 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1923 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15811 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesmer, Minister, 15906 E. Russell St., Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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